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/footnote 1 continued/ widespread. P. Chatinières, Dans le Grand Atlas marocain /In the Moroccan Great Atlas/, in 1917, verifies the drinking of tea in Meçfiwa (pp. 81 sq.). G. Lemprière, whose trip took place in 1790-91, Voyage dans l'empire de Maroc et le royaume de Fès /Travel in the empire of Morocco and the kingdom of Fez/, 1801, already notes the tea ceremony, but only among the rich, p. 250.

[556]

And there it is not only a /37/ "dessert," just as its generalization, recent on the whole, the utensils that it requires, its city and foreign provenance connect it to an order of things that is not that of the cantonal life, but in certain respects that of reverie, of play, and of escape. It is also a veritable food, which makes bread "disappear" wonderfully and stimulates you beyond its actual value in calories. And although it has become here, as in the rest of Morocco, an auxiliary obligation of all life of society, it is still, to the extent that it is set against the ancestral broth, a sign of individual emancipation.

[454] Savings connected with work in town most often covers the expenses of a treat. But, as has been seen, provisions of grain are also most often individual. If two or even three generations live together in the tigemmi, or sometimes larger ensembles of collaterals, it is not communism, but a very precise co-operative system that animates the rural economy. The flock, it is true, generally remains common. Maintenance of the shepherd is assured by turn. A quite complicated assessment can also be practiced for the maintenance of the hirelings, akheddam, plur. ikheddamen, if there are several. But if the division of funds is rare, at least as long as the father lives with his adult sons, the harvest is integrally divided either at the time of the depositing of the sheaves: this is the system ddu tadla -- or after the threshing and on the threshing floor: this is the system s-trialt, "in the basket." The woman naturally enters among those having

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619 /71 cont./
166 rare analyses at our disposal concerning the composition of tribes
[174] of the Sous, such as a. Yah'ya and especially a. Wawzgit.
[464] This movement still exists, in the form of worker emigration, and there is to be seen in it a general rule whose significance exceeds the framework of the present work. The afflux of the allogeneous peoples doubtlessly followed phases of depopulation due to epidemic, to the renewal of the forest (as in the history of medieval Europe). The direction is from the S. toward the N. This is what the hagiology recalls. sidi Mh'and comes from the Ammeln of the Anti-Atlas. His companion Sidi Lh'sen is reputed generally to belong to the Idma and to come from the S. Sidi Abdallah u Sâid, of the a. Tamment, taps the offerings of several Seksawa groups, although, significantly, his own ancestor sidi Sâid did not succeed in organizing anything in our sector. Several old documents mention the action of marabouts of Taroudant. The legend of sidi Âmer u H'addo even runs over to the other side of the crests, in Idaw Mh'mud and up to Mentaga.

166 The correspondences with the South and with the North do not
619 present the same character. The Seksawa draw their material, their substance, from the South. But their historic calling, just like that of the groups that maintain them, draws them toward the North. This contrast, on the plane of collective and individual psychologies, is perhaps that of the structures and of the event, or, if one wishes, of the sociology and of the chronicle. But this continual contribution from the S. plays still another role. Renewing indefinitely the archaic basis of the cantons, as the latter become exhausted in the vicissitudes that they owe as much to the appeal as to the hostility of the plain, that is, in sum, to the attractions as well as to the harm of the Maghrebi empires, it keeps the terms of the problem intact: the Chleuh /Shluh/ montagnard is always opposed in the same way to the city and Bedouin world. Thanks to this constant rising of strength, he is not won over any more than he succumbs.

619 /101/ chain. This feeling has its price. It is not unimportant that old Makhzen /makhzan/ protocol classes all these tribes, or at least those with which it is familiar, as "people of the Dir" [443] (Diyyāra). But observation of a market such as Imintanout orients 619 the research differently. The principal bulk of the exchanges is 438 made less between the two terms of the plain-mountain pair than 439 between the plain-mountain pair and the great South on the one side, Marrakech on the other (1).

[114] 1. That comes out in the evidence of the inquiry conducted on the spot, in the spring of 1952, by MM. Adam, Trystram, Granai, and several other researchers.

Imintanout is the relay toward the Haouz in a system in which 464 Goulimine is the relay toward Mauritania. Besides, like the Sons, 166 the Atlas is a great provider of seasonal or permanent manual 167 labor. A mass of wages and savings irrigates the country. The amplitude of this movement extends toward the N. up to the large towns of the coast. It goes far beyond the simple solidarities of Dir. It enlarges the economic and human cadre up to limits which, today at least, go beyond Morocco and even the Métropole.

121 The relation of the plain and the mountain is thus irreducible 619 to a simplistic dialogue. One divines a thousand connections that bind the partners, not solely between them, but the two of them to a world singularly larger than the picturesque isolation of the high cantons might make one presume. By degrees, it is the whole external articulation of a seemingly closed system that one is led to 174 examine. Now, beyond some historical indications, in part conjectural, we have at our disposal for such an examination only extrapolations from the present. The method is risky. Two precise elements nevertheless at the very least authorize the investigation. They are none other than those of the daily food: and, because of that, concrete and, in a certain measure, durable.

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511 breasts by clasps of silver, bronze, or thorn. The men envelop
556 themselves in a shorter piece of wool, unless they wear -- in our
291 day this is the most frequent case -- a long shirt and breeches of cotton goods. A full black cloak, "akhnif," provided with a hood and decorated on the back with a curious red motif, completes the costume of the montagnard.

32 The Haut-Atlas /High Atlas/ is almost entirely devoid of
184 local industries; by contrast, in the Anti-Atlas and the Sirwa there are several centers of activity, whose origin and traditions are still little known and would doubtless merit being studied.
325 Artisans /48/ there know how to smelt the iron and copper ores
326 that are found in metallic deposits of minor importance and
184 whose presence has been enough to perpetuate the reputation of mineral wealth of the South. Master workmen, nearly all descendants of black slaves, manufacture guns and daggers inlaid
[306] with silver. Others, Jews or Mussulmans, preserve the tradition
[178] of jewelry work of bronze, silver, and gold. There is not any doubt, to be sure, that these small industrial centers have already been hit by decline.

439 For twenty years the development of commerce in the whole
177 of the Empire and the influx of commodities and manufactured goods from the Occident have been making their effects felt as far as the depths of the high valleys. To buy these novelties, the
[432] montagnard sells in the souks /sooks/ of the Dir his harvests of
[464] walnuts and almonds and part of his flock, and he sends his sons to work in the towns of the Gharb /Rharb/, to Algeria, and to France.

556 In the plains the distance between rich and poor increases
184 still more rapidly. The former own the gardens; the others cul-
511 tivate them. Irrigated fields give cereals, vegetables, and fruits in abundance. Olive and argan oil constitute another kind of wealth, which is transported in goatskins as far as the towns of the North. The greater proximity of the markets facilitates the introduction of foreign products in such a way that the material existence of a notable of the Sous plain tends to become similar to that of the other provinces where the Makhzen /makhzan/ has

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556 always reigned. But at the same time the life of the workers in-
184 the gardens, the "khemmas," is more and more miserable. Only
511 a temporary emigration to the towns of Morocco, to France, or
[167] to Algeria enables the adult men to earn, by hard work, the
[464] money necessary for the subsistence of their families remaining in the country.

779 XI. The religious life. -- The Sous is -- the rest of its history will make us understand by what circumstances -- profound-
[346] ly subject to Islamic religious influences. The millenary work of the reformers, leaders of brotherhoods, and holy personages whose whitewashed domes so often strike the traveler's eye in this country has been crowned with success, and one would look in vain as far as the farthest valleys for a hamlet without a mosque.

795 /49/ The major religious duties, prayer, fasting, alms, are observed with care. Even the pilgrimage is frequently performed
[788] by the notables, merchants, and well-to-do men, especially in
[554] the tribes of the plains and mountains of the South, among whom
[184] an ardent attachment for religion persists up to the present, ac-
[798] companied besides by hate and scorn for the Christian.

But whatever may be the attachment of the Sous Berbères /Berbers/ to Islam, they nevertheless like to express it within the narrow boundaries of their little states. They reserve for their
[554] marabouts, scholars, and talebs /public scribes/ the gain from their tithes.

779 As in all the rest of North Africa the cult of the saints mani-
776 fests itself here in its familiar aspects so often described. One
[171] can even observe that the veneration of the Chleuhs /Shluh/ for
[792] their marabouts can be modeled on the various forms of their social organization. We shall soon see the importance of these
*[631] small superimposed states, which are the fraction, similar to a
[619] canton, the tribe, whose territory embraces several valleys, the confederation, which sometimes extends over a whole versant of the mountain. Now it may be said that each of these groups pos-
776 sesses its patron saints. For example, the most venerated sanc-
778 tuaries, those of Moulay Brahim of the Kik, Lalla ᶜAziza of the
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[485] I. The hospitality. -- There does not exist in the high valleys of the Atlas any tribal house intended for meetings of the assembly and for the sheltering of passing guests, such as the ones that were observed by de Foucauld at the edge of the desert.

*[634] Strangers, /246/ few in number besides, could not stay in the

[162] country more than one or two days; if they wanted to linger there, they would have to settle down in the fraction in the capacity of

609 inhabitants, "soukkan." Those who wish to settle in this way for

57 some time in the villages put themselves under the protection of

556 a rich man and take shelter modestly in a small enclosure that

563 they construct on one side of the master's house. Most often the

[672] latter is personally responsible for the crimes or offenses of which

•[464] the "soukkan" on whom he has agreed to exercise his patronage may become guilty. Hired for their work, they remain foreigners.

609 Even after a year's sojourn, they are not always subject to the

641 obligations of war or taxes that weigh on the inhabitants of the

563 country. On the other hand, in the fractions of the plain, where the renewal of the population is much more active, the foreigner can acquire citizenship after a short stay.

609 When it happens that foreigners present themselves in num-

166 bers at the frontier of a "taqbilt," driven out by internal wars or

* 634 vengeances that are practiced against them in their canton of

563 origin, a consultation of the jema'a of the "inflas" is necessary in order to enable them to settle down. If they are approved and their presence can strengthen the group that gives them refuge, they settle down to live with their flocks in part of the valley and build a hamlet, but they by no means participate in the government of the fraction that accepts them. Long years are necessary for them to come to find their place on the council.

It is unparalleled in the Sous that new arrivals would have had to buy citizenship for money. In critical periods, weak fractions have gladly appealed to outsiders for reinforcement, and even give them money, grain, or nuts to facilitate their establishment; but often the situation of the latter remains precarious